THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."– PSALMS.

No. 36, Vol. XXXVI. Tuesday, September 8, 1874. Price One Penny.

"BEAR YE ONE ANOTHER'S BURDENS."

Galatians, 6th chapter, 2nd verse.

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To me this text seems peculiarly applicable to women. A woman's nature is naturally one of sympathy, and none are so ready to lend assistance, to succor the weak, aid the poor, pour balm into the wounded heart, and to comfort by every means in her power those whose fortunes are hard, as gentle, self-sacrificing woman. O woman! surely your mission is one of tenderness and love. How particularly necessary, then, that we should love one another; that we may the more readily aid, comfort, strengthen, encourage and truly sympathize with each other. If our labors are arduous and complicated, they may be materially lightened by mutual participation and co-operation. We can all understand this in relation to practical everyday life, and as that is a complete prototype of our spiritual life, the same rule will apply in spiritual matters as well as in those of a temporal nature. Every human soul, at any rate every woman's soul, needs support and comfort from outside sources. We are none of us entirely independent of each other, no matter how self-reliant, or how strong-minded, however extraordinary our gifts, intellect, attainments or possessions. Sometimes I think the stronger the mind, the more sympathy it needs. If it is continually pouring forth to others, the fountain must needs be replenished. To be sure we have always our heavenly Father to go to, and his fountains are inexhaustible; but then we are mortals, dwelling in mortal bodies, and as such, have need of sympathy from mortal beings.

We are engaged in a stupendous work, view it in whatever light we may, and the work is increasing on every side. It is impossible to define its limits, or determine its magnitude. Think you, then, there is no need of assistance from one another? We have each of us the same object in view, a similar interest at stake, if we could only realize it; we are working not only for our own mutual improvement and advancement, but for the good of future generations. The seed we sow will assuredly spring up, blossom and bear fruit in the future; and having the same prize to obtain, the same goal to reach, aiming at the same great result, the regeneration of woman, let us be philanthropists in the truest sense of the word, and a

constant support to each other in word, in action, and in very deed. If we have strong minds or bodies, so much the better for us, and so much the more devolves upon us to do, for "where much is given much will be required." If we possess gifts, talents or abilities, are we justified in allowing them to perish for the want of use, any more than the miser in hoarding up his gold while the poor around him are starving? I think not; but in humility, laying all upon the altar of our faith, trusting in God for guidance and support, let us exert every faculty we possess in the great work of advancement and redemption. Let us stretch forth a hand to the weak and erring, lift up the fallen, raise the bowed down, help the tempted to resist temptation, and stimulate those who are dilatory to prompt and decided action.

We have been told that "Pure religion and undefiled before God and the Father, is to visit the widow and the fatherless in their afflictions," &c. Do we not visit the widow and the orphan, the poor, the sick, the ignorant, the weak, and by every means in our power contribute to their comfort, well-being and happiness? And we do not say "Be thou clothed and warmed and fed," but we act in the matter, and our actions and words correspond; then are we not bearing the burdens of the weak, and striving to fulfill the law of Christ, that "Inasmuch as ye do it unto the least of these, ye do it unto me?" Sisters, take courage; our love for each other is increasing, we are becoming acquainted with the character and developments of woman, our associations with each other, (in our organizations) are gradually, yet steadily uniting our influence. We may be frowned upon, have to encounter prejudice and scorn, be criticized on all sides by those who do not understand our motives; but we must bear it bravely—without shrinking or looking backward, trusting in God and in each other; and always having in view the great Cause in which we are engaged; our march must be onward, our motto progression.

God has not given to all the same gifts, therefore He must have intended us to help each other; women as well as men. Why should not women uphold each other by being associated together? I know it is the opinion of most men that women are incapable of being true to each other, especially where there is the least chance for rivalry either in affection, opinion or character; but notwithstanding man's voice to the contrary, I believe it is possible for women to arrive at a higher standard of character and excellence than has ever yet been attained. And if man, being the veritable living head, will lend us his sanction and approbation, will look upon our efforts with a smile of approval, even though he withholds the helping hand, which it is our right and privilege to expect, we will yet succeed in the accomplishment of a purpose, purifying and renovating in its influence, powerful and effectual in its results for good upon the human family. And many yet unborn will have reason to bless those who braved persecution, insult and calumny, to establish organizations for the benefit of woman; and as woman was the first to yield to temptation and to induce man to follow her, so ought she to be diligent and untiring in her efforts to reinstate herself in the presence of her Creator—and assist in perfecting and leading man back again also. For whatever exalts, elevates, purifies and refines woman, cannot fail to have a direct influence upon man, for is it not given unto her to "Bear the souls of men?"

BLANCHE BEECHWOOD.

—*Woman's Exponent.*

Good humor is the girdle that binds friendship to love.

Next to the sweetness of having a friend whom you can trust is that of having a friend who will trust you.

Among all other virtues, humility, the loveliest, is pre-eminent. It is the safest because it is always at anchor; and the man may truly be said to live the most content in his calling that strives to live within the compass of it.

"PRIESTS AND PRIESTCRAFT."

On Sunday evening, Myrtle-street Baptist Chapel, Liverpool, was densely crowded to listen to the second of a series of sermons by the Rev. H. S. Brown on ecclesiastical questions which are now engrossing much of public attention. The sermon on Sunday was on "Priests and Priestcraft, and was based upon Mark, chap. xiv., v. 1—"After two days was the feast of the passover and of unleavened bread; and the chief priests and the scribes sought how they might take Jesus by craft and put him to death." In answer to the question what was a priest, the reverend gentleman said the word was about as slippery as the creature it intended to represent. It was supposed to be a contraction of the word "presbyter," and that word meant simply "elder." If the people who were called priests were content with the position which that interpretation of the word assigned to them, there would be nothing to complain of in reference to them or their office. But the great majority of those who were called priests were very far from being satisfied with the position of a presbyter, for they ranked themselves as mediators with God, and were sacrificing priests invested with great authority and with mysterious, if not magical powers. The word might also have been derived from a Latin word signifying a leader, or one who stood before his fellow men, and that was the position which those occupied who called themselves priests. There had been priests in every age of the world, and in every form of paganism, so far as he knew. Priestcraft was not confined to the Jewish or Christian religions, but was to be found in every form of religion, and was accounted for by a universal sense of sin in man and his accountability to God, which made men afraid to stand before Him and render an account of themselves. Men of bolder spirit took advantage of this fear, and, representing themselves as holier than other men, and possessing more than ordinary power, they undertook for a consideration to obtain the pardon of men's sins and to bring down the blessing of heaven upon them. Courage and craft, taking advantage of fear, was thus the origin of the priesthood of the world. The priest was a spiritual broker, and most of his congregation knew that while some brokers were good, many of them were very bad. The reverend gentleman then traced the history of the Jewish priesthood, whom he denounced as men without ability and having no moral character. From the first to the last of them they were a bad lot; and through the whole of their career scarcely a man of decent character could be found amongst them. Indeed, they were guilty of every conceivable crime which could disgrace society; they were the wretched cringing servants of the kings in whose reigns they lived;—they neglected the education of the people, and because of their incapacity God raised up the prophets to do the work; they never raised their voices against the prevalent idolatry, but became idolaters themselves, and in the very temple of the Most High they performed the filthiest rites of the most filthy idolatrous worship. Passing from the priests of the Old Testament to those of the New, the reverend gentleman traced their career of crime till its consummation was reached in the condemnation and death of the Savior. This had to do with the modern priesthood, because the Jewish priesthood was the chief pattern after which the other orders of priests were fashioned, and the vices of the old order were engrafted on the new. Some might ask him whether there was no mention made in the New Testament of an order of priesthood in the Christian ministry. In reply he should say that he feared those who put such a question did not often read their Bibles, or they would not have asked it; for if they read their Bibles the difficulty would all be cleared away, and they would see that in the New Testament there was no warrant whatever for any order of priests in the Christian ministry. They might

as well look for the mention of railway contractors in the New Testament as for an order of priests. Mr. Brown then traced the origin of the priesthood in the Christian Church to the end of the first century, when the distinctions between the ministers and the laity became more and more distinct, and a sacerdotal class or caste was created, to the members of which were ascribed powers and prerogatives in the way of securing pardon and blessedness for man. Judaism, grafted on Christianity brought about this state of things, which had ever since worked prejudicially to the world, in giving the priests the power they wanted. The results were that the church became basely demoralized; the priests monopolized the teaching of the people, and kept them in the grossest ignorance; plying the people with superstition, the priests led the people to believe anything they liked, even to the power of the priesthood to turn a piece of bread into a God; and they did it still. To terrify the weak-minded, they invented what Luther called "a purgatory-pit purse," and they made no end of money out of the people. Separated from the ordinary people by clerical celibacy, and having neither wife nor children of their own to care for (at least no legitimate ones), the priests gave themselves up to the increase of the power and wealth of their order, and the result was that when the monasteries were suppressed in the time of Henry it was found that the priests possessed a great portion of the property of this country. Indeed, but for the Reformation, it was his opinion that at this time no one but the priests would have had an inch of land in the country. It was appalling to his mind to think of the frightful sacrifice of human life which had been perpetrated by men called Christian priests. Two thousand at one time, and many thousands at others—on one occasion as many as 70,000—were murdered by priests. As a rule, the moral character of the priesthood had been insufferably bad; and from the old proverbs of the country, with which he was pretty well acquainted, he found no class so severely dealt with, or so thoroughly hated, as the priests. There was nothing vile in man, or even disgusting in the brutes, which might not be found in the characters of the priests of Europe; and to a great extent he feared such was their character still. As to the schools of the priests, what were they? They were simply institutions for chaining down the human mind to everlasting and abject submission to the church. If the Church of England be Protestant—which many of its ministers most loudly denied—then this same view of the subject, only in a modified degree, was applicable to that church, because there was a class of men within her pale called "priests." The evangelical section might say that they were only presbyters, but those who held the title of priest did not think so, and the service in the prayer book at the ordination of priests spoke of conferring power upon the priests, which the deacons nor any other order of men in the church beneath the priest could exercise. Upon the sacerdotal power thus conferred, the ritualists were going on unprotestantizing this country, and whereunto it would lead he could not tell; but whilst the prayer book continued he did not see how the ritualists could be driven from their strongly entrenched position. The reverend gentleman concluded his address, which was listened to with great attention, by urging his hearers to adhere to the truth revealed in the Scriptures, and by resenting to the utmost the pretensions of men, be they who they might, who dared to come between the human conscience and its God.—*Mercury.*

REFLECTIONS.

Over two years have passed away since a previous visit to this modern city of magnificent streets and horticultural beauty. In Kanab, my place of residence in Southern Utah, the United Order has so far been a fair

success, and much advancement has been made the present season in laying the foundation of future prosperity.

From Kanab to this city, *via* Fremont's Pass and Beaver, the increase of the area of cultivated land, of houses, orchards and gardens, indicates a rapid growth of population and wealth. Although many of the habitations of the people are primitive and humble in material and construction, there is usually around them an air of neatness and comfort, of commendable industry and thrift. The "Mormon" settler usually manifests his intentions of permanency by planting trees, and these form the great redeeming feature of these villages of the desert. Indeed, in any country, either palace or cottage seems very incomplete in its surroundings without them. The evidences of a fruitful season in Southern Utah are very general.

Coming to this centre of Utah civilization from the extreme frontier, I am not so egotistical as to presume myself fully posted as to the results of the introduction of the concomitants of sectarian Christianity into these mountain valleys, but observation teaches me that Utah is rapidly making history, and in that history is being recorded a multiplicity of passing events indicating the struggles of great principles for supremacy on her soil. The result of this struggle will mould the future of our country, and greatly influence the world's progress.

Mighty in our union, strong in our love of liberty, and confident in the final triumph of right over wrong, we are struggling with a faction occupying a plane much below the common standard of integrity and honor. Representing the policy of a powerful and corrupt administration, this faction would make the cities of Utah the funeral pile of constitutional freedom, and again make American soil drink the blood of its noblest sons—a fitting sacrifice to the demon of religious intolerance and political despotism.

Should Utah be sacrificed, every guarantee of the liberty of American citizens would be swept away, and the poisonous fangs of faction be fairly fastened on the vitals of the nation.

We would do away with religious antagonisms through the overshadowing influence of a faith which inculcates the principle that God has given to all men the privilege of worshiping anything or nothing, as they may elect. We would cleanse the issues of life by organising and regulating the associations of the sexes upon pure principles, and abolishing those social customs which tend to depravity. We would harmonize the antagonisms of capital and labor by making their interests inseparable.

To inaugurate these important changes, we would concentrate individual energy and action into one grand motive power, creating one general harmony for the accomplishment of man's greatest good. This has roused to action the opposing elements of religious intolerance and political aggression. Other questions are mere side issues.

The blood of the Prophet Joseph Smith has dedicated American soil to the growth of this principle, and Utah, with her union of religious faith and political action, with her concentrated settlements, her joint enclosures, and her numerous co-operative institutions, indicates the progress which has been made in the practical realization of this principle.

The corrupt administration of the general government, the tendency to centralization of power, the antagonisms of religious sects, of race, of sectional interests, the homogeneous character of the people, the weakening of the Constitutional bonds which have heretofore bound them together, by repeated innovations, all tend to one final result—the dissolution of the Republic in the throes of violent revolutions. Utah, being somewhat ahead of the age in the fundamental principles of social progress, is forced to the front in this great battle for conservatism.

These facts tend to create an intensity of interest in her material development, in the spirit of her people, and in passing events transpiring in her borders.

JAMES A. LITTLE.

—*Deseret News.*

Proverbs are the children of experience.

THE SPIRITUALIST'S FUTURE STATE.

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When we asked to be informed (beyond the testimony of sweet smiles and assurances of felicity), of the nature of the happiness of virtuous departed souls, we are confronted with narratives much more nearly realizing our notion of humiliating penance and helplessness than of glory and freedom; of Purgatory than of Paradise. The dead, it seems, according to spiritualism, have not (even after vast intervals of time) advanced one step nearer to the knowledge of those diviner truths for which the soul of man hungers, than they possessed while on earth. The hope of immortality is bound up, in religious minds, with the faith that though no actual vision can ever be vouchsafed of the all-pervading spirit, yet that some sense beyond any which earthly life affords, of the presence and love of the Father will come to the soul when it has gone "home to God," and that doubt will surely be left behind among the cerements of the grave. But spiritualists cheerfully tell us such hopes are quite as delusive as those of the material crowns and harps of the New Jerusalem. "Nothing," says Dr. Wallace, "is more common than for religious people at *seances* to ask questions about God and Christ. In reply they never get more than opinions, or more frequently the statement that they, the spirits, have no more actual knowledge than they had on earth." There are indeed, Dr. Wallace assures us, Catholic and Protestant, Mahommedan and Hindoo spirits, proving that the "mind with its myriad beliefs is not suddenly changed at death," nor, seemingly, for ages afterwards. Thus from our estimate of the spiritualist state of future felicity, we are called on to make, at starting, the enormous deduction of everything resembling religious progress. The spiritualist is perfectly content with an ideal Heaven wherein he will remain in just as much doubt or error as he happens to have entertained upon earth. Further, as regards his personal and social affections, Does he at least image to himself that he will be nearer and more able to protect and bless his dear ones after death? Or that he will pass freely hither and thither, doing service like a guardian angel to mankind, strengthening the weak, comforting the mourner, and awakening the conscience of the wicked? There is (so far as we have followed the literature of spiritualism) no warrant for such a picture of beneficent activity. Good spirits, as well as bad—the souls of Plato and Fénélon, as well as those of the silliest and wickedest "twaddler" (as Dr. Wallace honestly describes many spirits *habitues* of *seances*)—have seemingly spent all the centuries since their demise humbly waiting to be called up by some woman, or child precisely, as if they were lackeys ready to answer the downstairs' bell. In many cases we are led to infer that the dead have been striving for years and ages to make themselves known, and now for the last quarter of a century have very clumsily and imperfectly succeeded in doing so. Let us conceive for a moment a grand and loving soul—a Shakspeare, or Jeremy Taylor, or Shelley, who once spoke to mankind in free and noble speech, a man among men, fumbling about the legs of tables, scratching like a dog at a door, and eagerly flying to obtain the services of an interpreter like Miss Fox, Mr. Hume, or Mrs. Guppy,—and we have surely invented a punishment and humiliation exceeding those of any purgatory hitherto invented. If virtue itself has nothing better to hope for hereafter than such a destiny, we may well wish that the grave should prove indeed, after all, the last home of "earth's mighty nation."

"Where Oblivion's pall shall darkly fall
On the dreamless sleep of annihilation."

In conclusion, Is it too much now to ask that we may be exonerated, once for all, from the charge of unreasonable prejudice, if we refuse to undertake the laborious inquiry into the marvels of spiritualism which its advocates challenge—an inquiry pursued by methods bordering upon the sacrilegious, and terminating, either in the exposure of a miserable delusion, or else in the stultification and abortion of man's immortal Hope?—*Cornhill Magazine.*

GOOD NATURE.

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There is nothing that helps one over the rough places of life more effectually than good nature. With some this quality is simply the result of harmonious faculty and a happy temperament; with others it is the offspring of philosophy and deep thinking. The causes of ill-nature we shall always find to be in themselves insignificant, in proof of which we submit the fact that any great affliction or calamity makes one insensible to all little troubles, and for the time good natured and even-tempered. It is not to be supposed that the good natured person is not bitten by musketoes, does not feel the heat or suffer from cold, is unconscious of dust and mud, may not be afflicted with indigestion, is not insensible to the inevitable infelicities of this mortal state. But he doesn't allow them to ruffle the serenity of his temper, to impair the sweetness of his disposition, to affect the affability of his manner and the cheeriness of his tone to those around him. When one is at war with one's self, it is not difficult to forget the show of love to others, but he or she who has as clear an idea of the rights of others as of his own, will not allow any little personal troubles to shadow the lives of those around him.

In daily life we shall all find good nature, like honesty, the best policy. It disarms opposition, takes the sting from detraction, turns aside malice, converts enmity into friendship, and pours oil upon the troubled waters. It is well to look on daily life sometimes from the comical standpoint; to be amused with the total depravity of inanimate things, to laugh at misfortune, and make merry over disaster, especially if by cultivating this vein we may lighten the burdens all must bear, and keep our spirits from sinking under the pressure of sorrow and disappointment. "If I did not joke I should die," said Lincoln, and we do not remember ever to have seen his face pictured when it wore a scowl or a frown.

One is rarely ill-natured when in perfect health, therefore it follows that whatever induces sleeplessness, nervousness, indigestion, headache, should be carefully avoided; that "physical religion," or a normal and healthy condition of the body, should be cultivated. It will be easy for the person who does this successfully to be gay and genial; nay, it will be difficult for him to be cross-grained, snappish, and crabbed.

When one is in a really bad humor it is well to give everybody around a pleasant thereof, so that they can keep out of harm's way. A frank avowal that one is possessed by a cross demon will frequently do more to exorcise the evil spirit than any other course, if this avowal does not have to be made too often. In that case, Shakspeare's precept; "Assume a virtue though you have it not," is to be taken *con amore*, and any priest will shrive one guilty of such hypocrisy.—*N. Y. Tribune.*

John Randolph met a personal enemy in the street one day who refused to give him half of the sidewalk, saying that he never turned out for a rascal. "I do," says Randolph, stepping aside and politely raising his hat. "Pass on."

CREMATION.—The *New York Times* says:—"Cremation seems to have made some progress in this city when a society makes up such an exact schedule as that furnished by a German organization. According to the programme, the subject for cremation is to be lowered through an altar and returned in ashes suitable for the urn in exactly an hour and a half. The work to be done by machinery, no mortal hand touching the subject. The hot-air blast used is to be 1,000 deg. Fahrenheit; from 250 to 450 pounds of coal oil will be required, and the total cost is to be 8 dols. We are glad to be informed that this buisness-like transaction is to be so cheap, and that it will, nevertheless, be conducted with due respect for the feelings of the relatives and friends."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 8, 1874.

DEPARTURE OF THE FIFTH COMPANY, AND PROSPECTIVE CHANGE OF FARES.

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On Wednesday, Sept. 2nd, at 2 p.m., the fifth company of the present season's emigration sailed from Liverpool on board the steamship *Wyoming*, Captain C. J. Beddoe, for New York, and was composed of 320 souls from the British Isles, with five returning missionaries, and 224 souls from the Swiss, German, Holland and Scandinavian Missions, with four returning missionaries, numbering in all 553 souls, all being (with the exception of some 10 or 12 who expect funds at New York to enable them to prosecute their journey,) booked direct for Utah.

The *Wyoming* being one of the best steamers of the Guion line, a speedy and enjoyable passage is anticipated for the company; and although drawing to the close of the season, not yet too late to have these anticipations realized.

Elder John C. Graham was appointed to take the charge, with Elders N. P. Lendelof and R. W. Heyborne to assist him.

Elder Graham has labored, since his arrival in this land from Utah, on the 8th day of June, 1873, very assiduously, energetically and efficiently in the Millennial Star Office, his time having been devoted in the immediate interest of the publication of the Star and Journal, which time, in consequence of his having previously worked in the Office prior to his emigration to Utah, for a period of some eight years, and his whole soul and energies being devoted to the consolation of the Saints in these lands, and to the building up and establishing God's kingdom upon the earth, calls forth the prayers and blessings of the Saints in his behalf.

Elder Lendelof, who arrived here May 21, 1872, was appointed to labor in the Scandinavian Mission, under the direction of Prest. Canute Petersen, and subsequently under the Presidency of Elder C. G. Larsen, in which position he has labored faithfully; and arrived in this city on Monday last, in charge of the Scandinavian Saints, he having been released to return home.

Elder R. W. Heyborne, from his arrival May 26, 1873, labored as President of the Bedfordshire Conference until March 28, 1874, at which time he was appointed to succeed Elder John Clark in the Presidency of the Sheffield Conference; he now having been released, returns home in good spirits.

Elder Charles Sansom, during his mission in this land from the 12th November, 1873, has labored in the Bristol Conference, under the Presidency of Elders E. N. Freeman and B. H. Watts.

Elder Andrew S. Nielsen, who arrived on the 21st May, 1873, and was

appointed to labor in the Scandinavian Mission, having been released, returns home with this company.

Elder C. S. Winge, who arrived Nov. 12, 1873, and Elder John F. Oblad, who arrived Nov. 25, 1873, each having shortly after been appointed to labor in the Scandinavian Mission, have been released to return home with this company on account of ill-health.

Elder B. T. Young, on his arrival June 14, 1874, was appointed to labor in the Glasgow Conference, under the direction of President W. N. Fife, and has been released to return home on account of ill-health.

Elder Wm. J. Lloyd was appointed to labor in the Welsh Conference, on his arrival June 29, 1874, under the direction of Elder Henry Hughes. He also returns home in consequence of failing health.

These brethren, with the Saints who accompany them, have our prayers and faith for their safe and speedy transit across the ocean, and upon their journey by railroad across the continent, to the place of their destination in the valleys of the mountains.

As per notice previously published in the STAR, there will be another company leave this port on the 14th October next, which will be the last for this season, in consequence of which, we feel to urge the Saints throughout the mission, to double their energies in raising funds for their emancipation from Babylon, for those things that have been predicted in relation to her, will shortly and surely come to pass, then, woe be unto those who linger therein, should they have had the opportunity and failed to profit by it.

And to the Saints in Zion, we would earnestly call upon them, especially those who have realized the benefits and blessings of being gathered, through the help of their friends and by the Emigration Fund, to remember their promises, and know that there are just as faithful Saints in these lands to-day, who cannot emancipate themselves, yet are as desirous and anxiously praying for deliverance as they were, and who feel sorrowful at the seeming neglect of their brethren and sisters, whom they have in very many instances helped to gather to the homes of the Saints.

We have had intimations that the Shipping Conference, composed of the owners of the steamships carrying passengers across the Atlantic, have increased the rates of passage to five pounds per each adult; this may in some instances work a great hardship with some, who could have gone sooner, but neglected the counsel that has been given, and delayed their going; yet we earnestly request that all those who are or have been making preparations to leave at that time, will not now slacken their hands, but do all that lays in their power to go, and while the season for emigration is getting late, and winter will soon be upon us, there is and will be plenty of time to prepare for the winter season, by those who now have their friends in Utah, it is therefore worth an extra exertion on the part of all who can to leave with the next company; for while these matters of the rates of fare are out of our power to control, we do not know to what amount they may be raised, before another season's emigration sets in, and many may be deprived of taking their departure from these lands, for some time to come.

Hence we say be faithful and persevering, for the "Lord helps them that help themselves."

L. J. N.

DEPARTURES.—Elder Samuel Bennion and daughter Alice; also Elder George Wood, who arrived at Liverpool on the 14th June last from Utah, sailed on the steamship *Wyoming*, September 2nd, from this port, on their return home, after having made an agreeable and profitable visit to their former homes, relatives and friends.

APPOINTMENT.—Elder Peter Barton is appointed to labor in the Sheffield Conference, under the direction of Elder Elijah N. Freeman.

We have on hand and for sale, the Book of Mormon and Doctrine and Covenants, printed in the Welsh language. Any person desirous of obtaining the same can do so, on reasonable terms, by applying to 42 Islington, or to Elder Henry Hughes, 24 Mary Street, Merthyr Tydvil, Wales.

ABSTRACT OF CORRESPONDENCE.

Elder Henry C. Fowler writes us from Salt Lake City, under date of August 10th and among other matters says,—"We had an Election a short time since, and such disgraceful scenes as were perpetrated by those beings clothed with the semblance of authority, and known as the meanest of carpet-baggers, it has not been my lot to witness in Babylon. Surely the *Ring* here are doing their worst, and I think it is time we as a people were awake,—for the same spirits that were in the mobs, in the early history of the Church, are right here now, working with all their might to accomplish their hellish designs, viz., to destroy the Priesthood from the earth, but that cannot be done. We did not need to go a thousand miles to find Babylon, for we have had it right here, and I can now see plainer than ever how that Zion is the Lord's threshing floor, for some of my acquaintances that looked like plump wheat back in England, turn out to be nothing but smut."

Elder George Reynolds writes under date August 11th. "It is said that history repeats itself, and we have just arrived at that point in our history in Utah, which we met in Missouri and Illinois, when the powers that seemed to be, clothed the mob with official powers to accomplish our destruction. Then the mob might be known as Militia, &c., to-day they are deputy this, that and the other, anything to accomplish their hellish purposes. As it was a by-word, of his opponents at the last presidential election, "anything to beat Grant," so it most certainly now is with the Ring—"Anything to beat the Priesthood." The cry of Polygamy by the ring was seldom heard at our last election, but it was the power and right of God's Priesthood to rule,—that was objected to, and we were invited to join that glorious "liberalism" that expelled us from Missouri and drove us from Nauvoo. How a man claiming to be a Saint, could vote under such a platform as the one they put forth, staggers me. Yet a few, claiming to be "Mormon," with no idea of apostatizing, "Oh no, real good Mormons" (?) voted that ticket. "There's none so blind as those that won't see."

Umbrage should not be taken where offence is not intended.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Aug. 11, 1874.

Prest. Jos. F. Smith.

Dear Brother, — We have had two lively and eventful circumstances in this city, occurred since writing you before, that will never be forgotten, though of a widely different character, viz., 1st. The Jubilee of nearly 10,000 Sunday school children, meeting in that magnificently decorated Tabernacle, with many thousand spectators,—the children meeting together from four different counties for the first time, and without one rehearsal, yet their voices so nicely harmonized in the singing of so many songs was a marvel and astonishment to all present. Gentlemen were present who had attended the world renowned Boston Jubilee some time ago, who testified that there was nothing in that of so imposing and interesting a character, as was presented in our large Tabernacle on that memorable occasion, being the 27th Anniversary of the Pioneers' entrance into Salt Lake Valley. The indefatigable labor of Professor C. J. Thomas in training the children was highly appreciated. Considerably over a thousand dollars was expended in decorating the Tabernacle, most of which still continues, not being of a perishable nature.

2nd. The other event was the Election, which took place on the 3rd of August. Quite a number of U. S. Deputy Marshals having been sworn in for the day, as one of the practical workings of the Poland Bill, and who had been specially instructed to make themselves so conspicuously insulting at the polls, as to excite the attention of the police, who necessarily had to interfere, and placed one of them in gaol; then others started off to Commissioner Toohy, and took oath that U. S. Deputy Marshal Orr had been arrested while in the discharge of his duty; papers were sent for his release, and immediately after a *posse* of them came and arrested the police who had imprisoned him. About a quarter past six p.m., while Mayor Wells was standing on the door step, with Junius by his side, one of these deputies was passing by along a passage especially made for voters alone to go peaceably to the poll, and on being told to stop, he ordered his men to seize brother Wells, who dragged him off the step, and such was the yelling and the crowding and the dragging, both by the friends and foes of the Mayor, that it seemed almost miraculous that he escaped with so little the worse than his coat sleeves torn into ribbons. When liberated he went up to the balcony, and in the name of the city, commanded the mob to disperse or take the consequences, for let it cost whatever it might, the peace and quiet of the city should be maintained. The rabble in front of the Hall paid little or no attention to his proclamation, and he ordered the police to clear the side walk. In less than two minutes out came some six policemen, staff in hand, and lots of the miserable cowards, when they saw and heard the clubs fly, ran away. Since the election, Mayor Wells and nearly all the policemen have been on trial before Judge Toohy, who reserves his decision till next Saturday, after which I hope J. M. Orr and other Deputy Marshals of the same stripe will be arrested and prosecuted for interfering with the police while in the discharge of their duty. So much for the Jubilee and Election.

A large meeting of the authorities was held in the Historian's office yesterday morning at 10 o'clock, the subject of reflection being the United Order, about to be introduced through the city and settlements of the Saints.

Elder E. Snow has been traveling through Weber, Summit and Wasatch Counties, &c., preaching, and I think he starts for home to-morrow.

A special train of excursionists went to Franklin last week, over 700; fare, $2.25 round trip. Another advertized for next week at $2.50; both got up by brother J. N. Pike.

Trade continues very dull, work very scarce.

A. C. Pyper now supplies the place of judge so long filled by brother Jeter Clinton, who has resigned—no very

enviable seat to occupy.

We had a remarkable July for storms, an immense quantity of rain having fallen every few days.

Two days' meetings were held in Lehi last Saturday and Sunday. President Young and others start on Friday to Cache for same purpose.

A Presbyterian church, with an 80 feet spire, is nearing completion on the Godbe octagon corner, and about 200 yards from my own house. It is a very conspicuous building, and will cost $12,000 by contract. John H. Rumel is plastering it.

The gas works seem to move on briskly, as they are constantly laying down main pipes through the principal central streets of the city. The lamps at so many corners already are a great comfort and utility to citizens, and will be much appreciated during the dark nights of the coming winter.

Elder James A. Little, from Kanab, preached in the 13th Ward Assembly Rooms last Sunday night; his remarks, which were prompted by the Spirit of the Lord, were as practically good and sensible as his *writings* usually are.

We find it very difficult to induce the Saints living in the city, though in many instances out of employment, to move into the country where help is needed, and there being plenty of provisions, and any amount of good land, which can easily be obtained in exchange for labor, or in some cases may be taken up at the trifling cost of surveying.

Quite a number of sudden deaths have occurred since you left.

Most of the Twelve are out preaching through the adjacent counties, which generally leaves us with Elders Orson Pratt and A. Carrington at home. Many travelers continue to visit our city, stay a few days, visiting all the principal places of interest, and return with feelings generally of gratification and satisfaction, in having visited the most singular people professing religion, on account of our patriarchal practices.

I will conclude with kind regards to your fellow-laborers, with whom I may be more or less acquainted, praying for the Lord to bless both yourself and all others engaged with you in the work of the ministry in those lands, and believe me, as ever, your friend and brother,

GEO. GODDARD.

AT SEA.

Off Queenstown, Sept. 3, 1874.

Prest. Jos. F. Smith.

Dear Brother,—Soon after parting with you and others of our brethren yesterday, and immediately after the *Wyoming* began to move, we proceeded to complete the berthing of the people and to organize the company into wards. For the latter purpose we called the Saints together, who voted unanimously to sustain the brethren who were placed in charge. The first ward is presided over by Elder James Barnes, late of the London Conference, and Elder John Crane, late of the Sheffield Conference, as captain of the guard. The second ward is presided over by Elder Wm. Burton, late of the Nottingham Conference, with Elder James Williamson, late of Liverpool Conference, as captain o the guard. The third ward (Scandinavian) is in the charge of Elder O. J. Anderson, and the fourth (also Scandinavian) in the charge of Elder J. Normann, with Elder E. A. Nyrehn as captain of the guard for both these wards.

Soon after we got fairly out of the Mersey, the wind began to blow quite fresh, and did not abate in the least during the night, the sea being of course somewhat rough, in consequence. Sea-sickness is prevailing, quite a number complaining. We arrived here (at Queenstown) at 12.30.—Will write from New York.

With kind love to all, in which the rest of the Elders on board join, we remain, your brethren in the Gospel,—

JOHN C. GRAHAM,
N. P. LENDELOF,
R. W. HEYBORNE,

Happiness consists not in possessing much, but in being content with what we possess. He who wants little always has enough.

UTAH NEWS.

From the *Deseret News* :—

At all of the voting places of the various city precincts, excepting that of the Fifth, the City Hall, the election yesterday, (Aug. 3), proceeded in a quiet and orderly manner. There it soon became evident that there was an intention on the part of the "Liberal" element to create a disturbance, in the consummation of which they had two palpable objects in view, one being, on the part of the instigators, to produce an open rupture, that a hue and cry might be raised against the "Mormons," with a view to getting them into trouble, and the other, which was plain to everybody, was to get possession of the Fifth Precinct ballot box. The city police were at the polls and did all in their power to maintain the peace, in which laudable object they were constantly obstructed by a host of U. S. deputy marshals who acted as if they had been sworn in for no other purpose than to harass the police, arrest the latter and make a general row. After officer Phillips had been arrested, as stated in the *News*, of yesterday, Captain Andrew Burt and officer Andrew Smith were arrested also, but for what cause it is difficult to say, unless it was for endeavoring to keep the peace. All three were placed under $300 bonds for their appearance. J. M. Orr, who was quite drunk, made an attempt to go in at the place where voters passed out, and made a disturbance because he was prevented. The police arrested him and placed him in jail. W. P. Appleby made a pompous demand for his release "in the name of the United States." Captain Burt said he would not release him without written process, which was afterwards forthcoming and he was set at liberty. Thomas Winters, a very quiet citizen who had been appointed to assist in keeping the peace at the polls, was pulled and knocked around by a crowd of those marshals, some of whom were about as rough and dirty specimens of humanity as there is any need for. A very inoffensive, quiet man, named Palmer, was also arrested at that time, for trying to save Mr. Winters from getting hurt. He was taken off in a carriage by a big, soft-looking fellow with a pumpkin head, and feeling that he did not like his quarters, Palmer tried to escape. He managed to roll out of the carriage, hurting his head in the descent, but was afterwards recaptured, after a lively chase. Captain Burt went to U. S. Marshal Maxwell and asked him to lend his aid in preserving the peace. The Marshal who was much befuddled, said, "By G—d, Burt, I will, this is a d—d outrage." But soon afterwards, as if repenting of his conciliatory attitude, he said, addressing himself to Captain Burt, "G—d d—n you, I've had you arrested once to-day already and will again," to which the Captain replied—"When I speak to you, Mr. Maxwell, I do so as a gentleman, and do not use such language to you as you address to me." Late in the afternoon, while there was great confusion and disturbance, Mayor Wells appeared upon the scene, and, standing in front of the entrance to the polling place, was about to exhort the people to keep the peace, when U. S. Deputy Marshal J. M. Orr seized him by the arm and endeavored to pull him into the crowd. Others of the same character as Orr also seized him and he was pulled about and maltreated by the beastly mob till his coat was torn to shreds. Officer Ringwood, who tried to protect him, was knocked down, trampled on and kicked, and for doing the same thing officer John Y. Smith was seized, pulled about, knocked around and finally arrested by those law-breaking U. S. deputy marshals, one of whom brandished a huge knife. There can be no doubt that had those infuriated fiends in human shape succeeded in dragging the Mayor into the crowd they would have murdered him, and yet there can be found individuals, calling themselves gentlemen, among them Federal officials, who gloated over the inhuman outrage. After this the doors were closed for a few minutes, when Mayor Wells addressed the crowd from the balcony, commanding the peace and ordering the crowd to disperse or he would compel them to do so. The order was unheeded, and Chief of Police Burt, taking about seven or eight men with him, went to the front of the building, and after having the doors closed behind them, repeated the order

of the Mayor. Instead of its being heeded, a few of the mob made a movement towards him, when he headed his small force of men and commenced the work of dispersing the peace-breakers, and then it was seen what a lot of cowardly ruffians had been making the biggest row, for the valor of those loud-mouthed villiains vanished in an instant, and in a short time those who had behaved the most conspicuously bad, were soon as still as mice, or at a respectful distance from danger. It soon came out that warrants were out for the arrest of the whole of the police force who had not already been arrested, and some of those who had warrants were served on the following—Andrew Burt, Jeter Clinton, B. Y. Hampton, Jas. Livingstone, C. Ringwood, W. G. Phillips and Charles Crow. The evident intention, after the polls were free from the guardianship of the police, was for the mob of deputy marshals and others to carry off the ballot-box, but in this they were foiled. After the polls were closed, Justice Clinton and the others named were taken to the U. S. Marshal's office under arrest. On the way there Mr. Clinton got some distance ahead of the others and he was mobbed on East Temple Street, by the "Liberals." To the credit of Major Bird and Mr. B. Lyons be it spoken that they did all in their power to protect Mr. Clinton from personal violence. Some of the "Liberal" mob called out, "String him up," and other such expressions. The others, who were some distance in the rear, then ran up and, although prisoners, supposed to be under the protection of deputy U. S. marshals, had to protect themselves and Justice Clinton from a mob, composed in part of deputy U. S. marshals. No language would be too strong to depict the despicable, cowardly conduct of a parcel of cravens who would attack an aged gentleman who they thought was not in a position to protect himself against such odds, and who were aware that the City police force were under arrest, and thought by these miserable apologies for men to be unable to lend aid in protecting the defenceless. There was one gentleman among the crowd of deputy U. S. marshals, at least, that we know of, and we are ever a thousand times more ready to accord merited commendation than even justly deserved censure. We refer to deputy U. S. Marshal Smith, who was courteous and gentlemanly throughout in his demeanor, and several times expressed regret at the unlawful and uncalled for proceedings of the others. The parties arrested, Captain Burt and officer Phillips, were placed under $1,000 bonds and the others under $300 bonds each, for their appearance next Wednesday, at 10 o'clock.

Decision Rendered in the Case of Police Officers Arrested.—Commissioner Tooby rendered the following decision—"The defendants, W. J. Phillips, Andrew Burt and Andrew Smith, are charged in this complaint with having unlawfully and by force prevented one A. F. Ahlun, a citizen of the United States, entitled to vote at a general election for Delegate to Congress, from voting, on the 3rd day of August. The learned gentlemen engaged in the case on both sides have brought into the discussion a great many questions in which, probably, I have nothing to do. For instance, the matter of the citizenship of Ahlun. I am not going to decide the merits of any law in relation to taxes, or the difference between the poll and property tax, or any other. I will assume that the complainant in this case was a voter qualified to cast his vote for a Delegate to Congress, on the third day of August last; that he went to the polls at the City Hall in this city, intending to exercise his right of voting for a Delegate, and that while there, on approaching the ballot-box, with his ticket in his hand, he was challenged, the question being as to his eligibility. The time employed in the discussion of that subject does not appear to have been long, but it closed with the rejection of the voter.

"I am sensible that the statute of the United States on this subject is very clear, and points out definitely the punishment and penalties to be imposed upon persons who forcibly or otherwise interfere with the right of suffrage.

"The question before me is this—Did anybody interfere with the right of Mr. Ahlun to cast his vote for Delegate to Congress; and, if any person or persons did interfere, who was that or those persons?

"Let me say here that the defendants are not before me as policemen; their official character has not been brought into this case at all, and I am compelled therefore to treat them as private citizens. The evidence adduced on the part of the prosecuting witness, Mr. Ahlun, shows that one Jeter Clinton, who was the judge of election at the polls, first refused to accept his vote, that thereupon a dialogue ensued between Mr. Ahlun and the judge of election, Clinton, and that dialogue resulted in the peremptory refusal of the judge of the election to take his vote.

"If I remember the testimony of Mr. Ahlun correctly, and I think I do, he stated that that conversation with Judge Clinton had closed and the decision had been made final before the altercation took place between him and the defendant Smith, who was the first of the three defendants met by Ahlun; that the hindrance to the exercise of his privilege as a voter had actually taken place and was an accomplished fact before any person attempted to remove him from the neighborhood of the polls.

"Having been refused, and the decision made that he could not vote there, it is not my province to say whether he was a voter or not. But assuming that he was, I believe that, after being refused by the decision of the Judge of the Election, it was his business to walk quietly away. I do not think that it is the right of a voter who is challenged and his vote refused at any polling place, to stand about and discuss questions bearing upon his eligibility with the Judge of the Election. If that were a rule to be observed in elections, we can easily imagine how readily the electoral privilege could be abused by a very small number of persons. I do not think that the statute of the United States contemplates that a person so challenged and his vote rejected, would be entitled to continue to argue the point with the judges.

"The weight of the testimony, its preponderance, is that this decision had been made, that Judge Clinton, who was in charge, and whose duty I presume it was to decide on the eligibility of voters, had made his decision that Mr. Ahlun was not entitled to vote there, and he would not receive his vote. This is sustained by the testimony of Mr. Ford, who was present and accompanied Mr. Ahlun to the polls. He testifies that the conversation between the person desiring to vote and the Judge of Election had closed and the decision had been made. Mr. Appleby's testimony bears strongly in that way. In this case I am satisfied that there was no hindrance to the voter exercising his right, under the statute of the United States, to vote for a Delegate to Congress, on the part of the defendants, and whether he was hindered forcibly or otherwise by anybody else is not before me. I have to grant the motion and discharge the defendants."

A few days since there was a most copious rain-fall on the western shore of Salt Lake. It was the heaviest pour ever seen thereabout, and caused the land in places to be submerged to the depth of a foot, turning the grass quite black and damaging the hay crop to some extent. The clouds seemed to open and the water poured down in sheets.

Tooele County and neighborhood is an excellent grazing region, and heretofore a great deal of butter has been produced there, supplying the market to a considerable extent with that needed article. This season, however, it is very scarce there, and brings 40 cents a pound in Grantsville and Tooele. The cause of this scarcity is ascribed to the fact of but few of the cows having calves this year, a result of the severe spells of weather of last winter.

As a lady was passing one of the polling places yesterday afternoon, a couple of jovial voters who had been depositing ballots and whiskey most of the day, met, and after the customary greeting, one of them staggered round and slapping the other on the back, said, "Less (hic) go in-an-vote." Bilk No. 2 exclaimed, "I've (hic) voted twice already." Never (hic) mind," said his companion, "you mus reklekt this 's the (hic) 'Liberal' ticket." "You bet your (hic) life," said the invited, and they staggered to the polls to assist in steadying the ark of the republic.